

The Fifteenth Book Of Natural Magick

The Proeme

We shall speak of Fawkning, that most men, and especially great men, delight in. If you will catch living creatures, they are taken by force, or by craft. They are taken by craft and killed. But how that may be done, shall be taught in philosophy, that shows the nature and manners of living creatures. For it is easiest, when you know their natures and their manners, cunning may find ways to allure and to take them. First, I shall teach how to allure and take them, by meat, whistle, light, smell, love, and other frauds. Or else make them Drunk, and take them, or to kill them with venom. I shall set down examples.

Chapter I

"With what meats diverse sorts of animals are allured."

here is nothing that more allures and draws on animals, then meat, pleasure, and love. Wherefore from these shall I begin. They follow meat for necessity, unless they would die from hunger, they must search for that. But diverse creatures feed on diverse meats, and some of them feed on a particular diet. And you may guess at the rest thereby by your own reason.

"The Bait for a Sturgeon, or Whale-fish."

Sturgeons or Whales are allured with the lungs of a Bull, roasted, hung upon a line with a Hook and cast into the sea. The Sturgeon presently smells it, and being greedy of it, presently swallows it down, and is caught with the Hook. Oxen draw him to the shore. Aelian.

"A Bait for a Sargus ."

The Sargus loves Goats exceedingly, as we shall show, and hunts after the smell of them. Wherefore the Fisherman wets his paste in Goat blood, and casts it into that part of the sea where they haunt. And they are drawn thither by the scent of it, as by a charm, and are caught with the Hook. Moreover, if men fasten to the Hook the Bait that is made of a salted Mousefish, and move this gently in the sea, the Sargus will come to it exceedingly, and gather about the Hook for the love of it, and are easily caught by their greediness after the meat.

"A Bait for Thymalus."

Ticinus, a river in Italy, produces a Fish called Thymalus, that is not taken with the dainty Baits that other Fish are, but only with the gnat, an enemy to man, and she delights in no other Bait.

"The Bait for an Aulopius."

Coracini, Blackfish, whose heads shine like Gold, allure the Aulopii, when they observe some such dainty food, and they come to it rejoicing.

"A Bait for Summer-whittings."

The Bait is made of the purple Fish, for this is bound fast to the line, and this makes them swim to the Bait, because they love it,

and when any one of them by greediness lays hold of the Bait, the rest will run after, and catch hold of the Hooks, that for number you shall hardly draw them to you, so many will be hung together by several Hooks.

"Bait for an Eel."

Eel lie in their holes, and the mouths of their holes, being smeared in the ponds with some odoriferous things, they are called forth as other Fish are. Aristotle. Yet Pliny says false, that they are not allured, but driven away by the scent of dead Eel. Opianus wittily says, they are allured with garbage. Would you know,

"A Bait for Mulletts."

Because the Julides are a Bait almost for all Fish, or your Groundlings or little Sea-squils, therefore they are part of all Baits. Or, take the liver of the Tuny fish, four Drachms, Sea-squils, eight Drachms, Sesame seed, four Drachms, Beans ground, eight Drachms, of raw Dog fish, two Drachms. Pound all these, and make them up with new Wine distilled into balls, for good Baits. This is,

"A Bait for all Fish"

Tarentinus teaches us this for all Fish. Take of the strong Whale, eight Drachms, yellow Butterfly's, Annis seed, Cheese of Goat milk, of each four Drachms. Of Opoponax, two Drachms, Hog blood, four, as much Galbanum. Pound them all, and pour on sour Wine. Make cakes, and dry them in the Sun.

Chapter II

"How living Creatures are drawn on with the baits of Love."

There are two tyrants that rule over brute beasts, meat, and pleasure or love. Not smell, nor sound, nor fumes, nor do other things allure their minds besides love. That we may say of wild beasts as well as of man, wanton love can do anything with mortal creatures. If we will,

"Take Cuttles with the Baits of love,"

To take Cuttles there need neither wheels nor nets. But you may catch them thus, with Baits of love, to trail the female Cuttle, and the male seeing it never so far off, swims presently after, and fastens close about her. And while they embrace, the Fishermen cunningly take them up.

"To catch a Pollard or Cupito."

Aelian says, that in the Grecian Gulf, the sharp sighted Cupito is, but I have seen them taken in the Adriatic Sea by the fury of love. The Fishermen binds the female either to a long fishing pole, or to a long rope. But she must be fair and fat. For the male cares not for one that is lean. So is he drawn to the shore. Or, he follows the net, and you must observe how to lay hold of him. For when the female is drawn, the males swim after her, being furiously in love. The Fisherman casts in his net, and takes them.

"To catch a Scarus or Gilthead."

The Scarus of all Fish is the most lascivious. His insatiable desire of the female is the cause he is taken. Cunning Fishermen that know this, lay snares for him thus; They catch the female, and tie the top of her mouth to a rope, and they draw her alive through the sea in such places as they haunt. The males are mad with lust when they see her, and strive to come at her, and use all such means to do so. But when they come near the net, the Fishermen draws in the female, and the males swimming in after her, are caught. Opianus.

"To catch Elephants."

There is a pit made to catch Elephants, and four females are put in to allure the males. The males come, and enter into the pit. But those that lie in wait, pull away the bridge, and so they have the Elephants fast. Aelian.

"To catch a Nightingale ."

The female Nightingale is shut in a cage, the Fowler Counterfeits their note. The males come when they hear it, and seeing the female, the males flies about till he fall into the net.

Chapter III

"Also other animals are called together by things they like."

Also, some animals by sympathy, are drawn by the love of some things, or of some other creature, which he that lays snares observing, uses such meats for them, that while they follow what they love, they may fall into snares. If you would know how,

"To catch a Sargus ,"

It is a mad way to catch them. The Sargi love Goats immeasurably. And they are so mad after them, that when so much as the shadow of a Goat, that feeds near the shore, shall appear to them, they presently leap for joy, and swim to it in haste, and they imitate the Goats, though they are not fit to leap. And thus they delight to come unto them. They are therefore caught by those things they so much desire. Whereupon, the Fisherman , putting on a Goat's skin with the horns, lies in wait for them, having the sun behind his back, and paste made wet with the decoction of Goats flesh. This he casts into the sea where the Sargi use to come. And they, as if they were charmed, run into it, and are much delighted with the sight of the Goat skin, and feed on the paste. Thus the Fisherman catches abundance of them. Aelian. Opianus does elegantly describe it thus;

"The Sargi does run mad for love of Goats."

And a little after,

"The cunning Fisher hid in a Goats skin,

Makes two Goats horns unto his temples fast;

His bait mix'd with Goats blood, he does within

The Sea let loose. The Sargus comes in haste:

For of the bait he dearly loves the smell,

And the Goats skin does tole him on as well."

"How to catch Partridge."

Partridge love Deer exceedingly, and are Cozened by their skin. Thus, if a man put on a Deer skin, and the horns upon his head, and come closely to them, they supposing it is a Deer indeed, will entertain him, and draw near to him, and will not fly away, and embrace him as much as one would do a friend, come from a long journey. But by this great friendliness, they get nothing but nets and snares.

"Catching of Bustards."

Bustards of all birds are thought to be most in love with Horses. And it appears, because they cannot endure other living creatures, but when they see a Horse, they will presently fly to him, and great joy, and come near to him. If a man put on a Horse skin, he may catch as many as he please. For they will come near for love of the Horse. So almost are,

"The Polypi or Pourcontrels taken."

The Polypi take delight in the Olive tree. And they are often found fastened with their claws about the body of it. Sometimes also, they are found clapping about the Fig tree that grows near the sea, and eating the Figs, says Clearchus. Wherefore Fishermen, let down an Olive bough into the sea, where Polypi use to be. In short space, without any labor, they draw up as many Polypi as they will. Opian handsomely describes it thus:

The Polypus doth love the Olive-tree,

And by the speckled leaves ('tis wonder) he

Is catch'd.----

Again,

He is enraged for the Olive-bough,

The wary Fisher doth by this know how

To catch this Fish: for he doth binde about

A piece of Lead, an Olive-branch throughout:

The Fish lays hold, and will not let it go;

He loves it, and it proves his overthrow.

Chapter IV

"What noises will allure Birds."

Not only love, but noises and music will draw them. And each creature delights in some special noise. First,

"The Dolphin loves the Harp."

And with this music is he most delighted, as also with the sound of organs. Hence Herodotus first, and others from him, report, that Arion was carried to Tenarus on a Dolphin's back. For when the men of Corinth cast him into the sea, he begged that he might have his Harp with him, and might sing one song as he was thrown in. But a Dolphin took him, and brought him to Tenarus. Opian.

"A Wolf is charmed by a Minstrel or Flute."

A Minstrel at Pythiocara, when he sang and played very pleasantly, he made the Wolves tame. Aelian.

"Horses delight in the music of the flute."

The Horses of Lybia are so taken with the noise of the Flute, that they will grow tractable for man's use thereby, and not be obstinate. Shepherd's make a Shepherd's pipe of Rhododaphne, and by piping on this, they will so delight Horses, that they will run after them. And when the Shepherds play on, the Horses will stand still, and weep for joy. Euripides says, that Shepherds provoke mares to take Horse, by playing on a Pipe, and the Horses are so provoked to back the mares.

"Stags and Boars are taken with a Pipe."

It is a common saying among the Tyrtheni, that Boars and Stags are taken most with them by music. Which so comes to pass. Nets being pitched, and all things made ready for to ensnare them, a man that can play well on the Flute, goes through dales and hills, and woods, and plays as he goes, near their haunts. They listen exceedingly after it, and are easily taken by it. For they are so ravished, that they forget where they are. And thus by delight they fall into the snare, and are taken. Aelian.

"The Pastinaca is taken by dancing and music."

When the Fisherman sees the Pastinaca, or Ray, swimming, he leaps ridiculously in his boat, and begins to play on the Pipe. The Pastinaca is much taken with it, and so comes to the top of the water, and another lays hold of him with his engines.

"Grampels by Music are enticed on land."

Fishermen catch Grampels by music. Some lie hid, others begin to play with the Pipe. When the Grampels hear the music, they presently come forth of their holes, as if they had been charmed, and they are so ravished, that they will come out of the waters. These go back and play on the Pipe, the others run and catch them on dry land.

Chapter V

"Fish are allured by light in the night."

Among the many arts to deceive animals, light is one. For at night, when some Fish rest, Fishermen carrying light in their boats, draw these Fish to them, and so strike them with a three forked spear, or catch them alive. Which Opian knew.

Either at noon, or when the Sun does set,

Are Fishes caught, or else in the dark night,

By burning torches taken in the Net;

For whilst they take such pleasure in the Light,

The Fisherman does strike them with his dart,

Or else does catch them then by some such Art.

Many men have been much troubled how to make a fire or light under water, that Fishes seeing it afar off, might swim to it. I have done it thus. I made a pillar of Brass or Lead, three or four foot diameter. It was sharp or pyramidal below, that it might sink the better into the deep, and it was bound about with Iron hoops, that being sunk by its weight, it might be drawn under the water. I set on the top a pipe that was fifteen or twenty foot long, and one foot broad. The middle of this pillar had man open windows, five or six, and these were Glass windows, well polished and fitted to them, and the joints were well glued with Pitch, that no water could come in. I sunk the pillar by its weight in a place fit for it. But the mouth of the pipe stood at least two foot above water. Then I let down a lighted candle into the belly of the pillar by the pipe, with a cord, and it was so provided, that what motion so ever it had, it should always stand upright. The light passed through the windows into the waters, and by reflection made a light that might be seen under water very far. To this light, abundance of Fish came, and I caught them with nets.

Chapter VI

"That by Looking-Glasses many Creatures are brought together."

If females be wanting Looking-glasses may serve to make reflection of themselves. So these creatures, deluded by their own picture, are drawn in. Also Liquor may serve instead of glasses.

"The Cuttle is taken with a glass."

Glasses put into wood are let down by a cord by the Fisherman into the waters, and as they float, they are drawn by degrees. The Cuttle seeing himself in it, casts himself at his own image, and laying fast hold of the wood with his claws, while he looks upon his own picture as enamored by it, he is circumvented by the net, and taken.

"A Jackdaw is taken with a Looking-glass."

A Jackdaw loves herself. The Fowler following to take them, invents such ways, for where he sees they flock, there he sets a basin full of Oil. The curious bird coming thither, sits on the brim of the vessel, looking down to see her own picture, and because she thinks that she sees another Jackdaw, she hastens to flee down, and so falls into the Oil, and the thick Oil sticks to

her, and so she is caught without snares or nets.

"How Quails are taken with a Looking-glass."

Clearchus says, that Quail spend their seed not only when they see the female, but when they hear their cry also. The cause is the impression in their mind, which you shall know when they couple, if you set a Looking-glasse against them, and before that a Gin. For running foolishly to their picture in the glass, they see they are caught. Athenaus and Eustathius.

Chapter VII

"How Animals are congregated by sweet smells."

There are many odors, or other hidden qualities, that gather animals together, from the particular nature of things, or of living creatures. I shall speak of the smelling odors and other aliments that they much desire. As,

"The Unicorn is allured by scent."

Tretres writes, that the Unicorn so hunts after young Virgins, that he will grow tame with them. And sometimes he will fall asleep by them, and be taken and bound. The hunters cloth some young lusty fellow in maids cloths, and strewing sweet odors on him, they set him right against the place where the Unicorn is, that the wind may carry away the smell to the wild beast. The hunters lie hid in the meantime. The beast, enticed with the sweet smell, comes to the young man. He wraps the beast's head in long and large sleeves. The hunters come running, and cut off his horn.

"To make Weasels come together."

The Gall of a Stellio beaten with water, will make Weasels come together, says Pliny. Also, the wise Plinianists write, that with the Gall of a Chamaelion cast into water, Weasels will be called together.

"To make Mice come together."

If you pour thick Lees of Oil into a dish, and set it right in the house, they will stick to it. Palladius. But Anatolius says, if you pour Oil Lees into a brazen basin, and set it in the middle of the house, all the Mice at night will meet together.

"To make Fleas come together."

The fat of a Hedgehog boiled in water, and taken off as it swims on the top, if you anoint a staff with it, and set it in the house, or under your bed, all the Fleas will come to it. Rhasis.

"To bring Frogs together."

The Gall of a Goat set into the earth in some vessel, is said to bring all the Frogs together, if they can find any delight therein.

Chapter VIII

"How Creatures, made Drunk, may be caught with the hand."

I have said what draws them, now I shall say what will make them Drunk. There are many simples that will do it, that you may take them with your hands, while they sleep. And because there are diverse animals that are made Drunk with diverse things, I shall speak of them in order. And first,

"How Dogs are made Drunk."

Athenaus says, that Dogs and Crows are mad Drunk with an herb called Aenutra. But Theophrastus, from whom he had it, says, that the root of Aenothera, given with Wine, will make them more tame and gentle. Whence Aenutra comes, by corruption of the word. Theophrastus, his Aenothera is Rhododaphne, as I said. So,

"Asses are made Drunk."

And when they sleep, they are not only taken, but, if you pull off their skins, they will scarce feel you, nor awake. Which comes by Hemlock. For when they have eaten that, they fall so fast asleep, that they seem stupid and senseless. So,

"Horses are made stupid."

By Henbane seed, if you give it them with Barley. And they will be so fast asleep, that they will be half dead, half a day. A certain cheat, who wanted money on his way, cast this seed to some of his company. And when they lay almost dead asleep, and they were all much troubled for them, for a reward he promised to help them, which when received, he put vinegar to their nostrils, and so revived them. Whereupon they went on their journey. So,

"Libards are made Drunk."

Opian teaches the way, and how they are taken when they are Drunk. In Africa, so soon as they come to a fountain where the Libards use to drink every morning, there the hunters in the night bring many vessels of Wine. And not far from there, they sit covered in blankets. The Libards, very thirsty, come to the fountain, and so soon as they have drunk Wine, that they delight in, first they leap, then they fall fast asleep on the ground, and so they are easily taken. If you desire to know how,

"Apes are taken, being Drunk."

Athenaus writes, that Apes will drink Wine also. And being Drunk are caught. And Pliny says, that four-footed beasts, with toes, will not increase, if they use to drink Wine. So,

"Sows run mad,"

Eating Henbane seed. Aelian says, that Boars eating this herb, fall sick of a lingering disease, and are troubled. It is the nature of Wine that disquiets the mind and head,. So,

"Elephants are made Drunk."

Athenaus reports out of Aristotle's book de Ebrietate, that Elephants will be Drunk with Wine. Aelian writes, that they give the Elephant that must go to war, Wine of the Grape, and made Wine of Rice, to make them bold. Now I will show how birds laid asleep, may be caught with your hands. If then you would know how,

"Birds may be caught with your hands."

Pliny writes, a certain Garlic grows in the fields, they call it Alum, which being boiled, and cast to them, is a remedy against the villainy of birds that eat up the Corn and it cannot grow again. The birds that eat it are presently stupid, and are caught with one's hands, if they have stayed a little, as if they were asleep. But if you will,

"Hunt Partridge that are Drunk."

Boetius teaches you thus; You shall easily hunt such Partridge, if you cast unto them meal wet in Wine. For every bird is soon taken with it. For every bird is soon taken with it. If you make it with water and Wine mingled, and put that which is stronger into the vessels, so soon as they have but sipped a little, they grow drowsy and stupid. He shows,

"How to take Ducks with your hand."

If anyone observes the place where Ducks use to drink, and putting away the water, place black Wine in the place. When they have Drunk, they fall down, and may be easily taken. Also, Wine Lees is best.

"Ducks and other birds being Drunk are soon taken."

With some meats, as are the Burdock seed, strewn here and there in places where birds frequent. They are so light headed when they have eaten them, that you may take them with your hands. Another Bait. Tormentil boiled in good Wine, and boil Wheat or Barley in the same, cast to birds, is good to catch them. For they will eat pieces of Tormentil with the seeds, and be Drunk that they cannot fly, and are so caught with the hands. This is best when the weather is cold, and the snow deep. Or else strew Barleycorn in places where many birds come. Then make a composition like a Pultice of Barley meal, Ox gall, and Henbane seed. Set this on a plank for them. When the birds have tasted it, they will be so stupid, that they cannot fly, but are caught with one's hand. Or mingle Barley, and Mushrooms, that are so called from flies, with the seeds of Henbane, and make a pap of it, and lay it on a board as before.

"To catch Rooks with your hands."

Powder Nux vomica, and mingle it with flesh. So also you may make Fish Drunk. Opius teaches some ways. If you will,

"Make Fish Drunk,"

Sowbread will do it. for I said, that Sowbread will make men more Drunk. His words are;

Of Sowbread root, they make a paste that's white

And fat, with which the rocks and holes they smear;

The water's poisoned by it, and the might

And force thereof does spread both far and near.

The fishes fall, the fishes are made blind,

And tremble at it. For the stinking smell

This root thus ordered, always leaves behind,

Does make them drunk, as fishers know full well.

Chapter IX

"The peculiar Poisons of animals are declared."

Do not think I mean, that one Poison can kill all living creatures. But everyone has his several Poison. For what is venom to one, may serve to preserve another, which comes not by reason of the quality, but of the distinct nature. We mention,

"The venoms that kill Dogs."

Dioscorides says, that white Chamaelion made up with Barley flour, will kill dogs, sows, and mice, being wet with water or Oil. Theophrastus says, Dogs and Sows kneaded with water and Oil, but with Coleworts, Sows. Nux vomica, which from the effect is called Dogs Nut, if it be filed, and the thin filings thereof be given with butter or some fat thing to a Dog to swallow, it will kill him in three hours space. He will be astonished, and fall suddenly, and dies without any noise. But it must be fresh, that Nature seems to have produced this nut alone to kill Dogs. They will not eat the fruit of the ash, because it makes pain in their backbone and hips. Yet sows are fatted by it. So there is one plant, called Dogs Bane. Chrysippus says, that Dogs are killed with it, if the shoots of it are given to them with water. Dogs Cole, or Wild Cole, if it be given with flesh, so the fumes of Lead. Aristotle in his wonders, concerning the country of the Scythians and Medes, says, that there is a Barley that men feed on, but Dogs and Sows will not endure the excrements of those that eat it, as being Poison to them. I say nothing of Aconitum, called by Dioscorides, Dogs Bane. I shall say the same,

"Of Wolf's Bane."

Wolf's Bane kills Wolves and many other wild beasts, and it is so called from the effect. Mountebanks make Venom thus; Take black Hellebore, two ounces, Yew leaves, one ounce, Beech rind, glass, Quicklime, yellow Arsenic, of each one ounce and half. Of sweet Almonds three ounces, Honey what may suffice. Make pellets, as big as a small nut. Others take Wolf's Bane, yellow Arsenic, Yew leaves, of each alike and mingle them. There are other herbs that kill Wolves.

"Herbs that kill Mice."

That Aconitum, which is called Myoetonon, kills Mice a great way off. Dioscorides and Nicandor. Stavesacre has almost the same forces, whose root or seed in powder, mingled with meal, and fried with Butter, kills Mice if they eat it. They are driven away with the root of Daffodils, and if their holes be stopped with it, they die. The wild Cucumber, and Coloquintida, kill Mice. If Mice eat Tithymal, cut into small pieces, and mingled with flour and Metheglin, they will be blind. So Chamaelion, Myacanthus, Realgar, namely, of live Brimstone, Quicklime and Orpiment will do the same. But among

"Wolf's Baness,"

Is reckoned Libards Bane, by whose root, powdered, and given with flesh, they are killed. Flesh is strewn with Aconite, and panthers are killed if they taste thereof. Their jaws and throat are presently in pain. Therefore it is called Pardalianches. They are killed also by Dogs Bane, which also they call Pardalianches.

"Lion's Bane."

Lion's Bane is called Leontophonon. It is a little creature that breeds nowhere but where the Lion is. Being taken, it is burnt. And with the ashes thereof, flesh is strewn, and being cast in the highways where they meet, Lions are killed. So Pardalianches kills Lions as well as Panthers.

"Ox Bane."

The juice of black Chamaelion kills heifers by a Quincy. Wherefore some call it Ulophonon. Oxen fear black Hellebore, yet they will eat the white.

"Goat's Bane"

There is an herb, that from killing beasts, but especially, Goats, is called Aegolethros. The flowers of it, in a watery springtime, are venom when they wither, so that this mischief is not found every year.

"Hart's Bane"

Some venomous Fish are found in Armenia. With the powder of them, they scatter Figs strewn with it, in places where wild beasts come. Beasts no sooner taste of them, but they die. And by this art are Harts and Boars killed. Aelian.

"Weasel's Bane,"

Are Salt Ammoniac, and Corn moistened with some Liquor. Scatter this about such places as Weasels haunt. When they eat it, they die, or fly away.

"Sheep's Bane"

Nardum kills Sheep. Dioscorides. Cattle and goats, if they drink the water where Rhododendron is steeped, will die. Pliny and Ononymus, an author nameless. Fleabane kills Goats and Sheep. So does Savin.

"Pigeon's Bane."

Serapio writes, the Pigeons are killed when they eat Corn or Beans steeped in water, wherein white Hellebore has been Infused.

"Hen's Bane."

Hens die by eating the seeds of Broom, called Spartum.

"Bat's Bane."

Zoroastes in his Geoponics says they die by the fume of Ivy.

"Vultures"

Some animals are killed by things that smell very sweet to us. Vultures by Unguents, and black Beetles by Roses. The same happens if a man does anoint them, or give them meat that is smeared with sweet ointments. Aristotle lib. Mibrbil.

"Scorpion's Bane."

Aconite called Theliphonum, from killing Scorpions. Scorpions are stupefied by touching it, and they wax pale, showing that they are conquered. The Eagle is killed with Comfrey. The Ibis with the Gall of Hyena. The Stare with Garlic seed. The Charadrius with Brimstone. The Urchin with Pondweed. The Falcon, Seagull, the Turtle, the Blackbird, the Vulture, the Nightbird, called Scopes, perish with Pomegranate kernels. The Titling by the flower of Willows. The Crow with Rocket seed. The Beetle with sweet Ointment. The Rook with the remains of flesh the Wolf has fed on. The Lark by Mustard seed. The Crane by Vine juice.

Chapter X

"Of the Venoms for Fish."

The sea and rivers use to be infected with some Herbs, and other Simples whereby the Fish that swam in those waters, are made Drunk and die. But because they are for several Fish, I shall set down both the particulars and the generals, that Fishermen taught by these, may invent others himself.

"Fish are killed."

Says Pliny, by the root the Fishermen of Campania use, called, round Birthwort. Also called the Venom of the Earth. This root they bruise, and mingle it with Lime, and cast it to the sea. The Fish come to it with great delight, and are presently killed, and float on the water. Dioscorides says, that broad leaved Tithymal, bruised and strewn in the waters, kills Fish. We use now to bruise roots of it, and with a weight let them down to the bottom of the waters, that will be infected by them, and kill the Fish presently. But in the sea, we shall sooner kill them thus. Mingle Oriental galls, two Drachms, Cheese, one ounce, Bean meal three ounces, with Aqua Vita. Make pellets of these as big as Chickpeas. Cast them into the sea, in the morning before sunrise. After three hours, come to the place again, and you shall find all those that tasted of it either Drunk or dead, and to appear either on the top or bottom of the sea, which you shall take up with a pole and Hook fastened to it or a Fish spear. The Aqua Vita is added, because it soon flies to the head. The Oriental galls are Poison that astonishes them. The Bean meal is not of great concern. This Baits invites them, and the Cheese smells so, that they scent it at a distance.

Chapter XI

"Of other Experiments for Hunting."

Now I will add some experiments that seem to be requisite, that you may use for necessity when you please.

"To change a Dogs color."

Since white Dogs are seldom fit for hunting, because they are seen far off. A way is found to change his color, that will be done if you boil Quicklime with Litharge, and paint the dog with it. It will make him black.

"That a Dog may not go from you."

Democritus says, a Dog will never run from you if you smear him with butter from head to tail, and give him butter to lick. Also, a Dog will follow you if you have a Fecundate of a Bitch close in a bag with you, and let him smell to it. If you would not have,

"Your Dog to bark."

If you have a Bitches's Fecund membrane, or a Hare's hairs, or Dung, or Vervain, about you. In Nilus there is a black stone found, that a Dog will not bark if he sees it. You must also carry a Dog's tongue under your great toe within your shoe, or the dry heart of a Dog about you. Sextus. Or, the hair of a Hare, or the Dung. Pliny. Or cut off the tail of a young Weasel, and put it under your feet. Or give the Dog a Frog to eat in a piece of meat. All these thing are to keep Dogs from barking. Nigidius says, that Dogs will all day fly from him who pulls off a Tick from a Sow, and carries it a while about him. Opian.

If of Hyanas skin a piece you take,

And wear it, all the dogs will you forsake;

As frightened they will fly, and nevermore

Bark at you, though they barked much before.

"That a Dog may not run."

If you anoint him with Oil under the shoulders, he cannot run.

"To make a Hawk courageous."

You shall animate your Hawk against the prey, that he may assail and flee at great birds. When you Hawk, wet the Hawk's meat with Wine. If it be a Buzzard, add a little Vinegar to it when you would have him fly. Give him three bits of flesh wet in Wine. Or pour Wine in at his mouth, with a young Pigeon. So let him fly.

"To make Partridge more bold to fight."

Give them Maidenhair with their meat. Pliny.

"That Dung-hill Cocks may fight the better."

Give them Garlic to eat soon before they fight. Whence, in the old comedy, a Cock ready and earnest to fight is wittily called....., fed with Garlic.

"That a Bird may not fly high."

Take out the feathers of his tail, that make him fly upwards. So he will whirl about and fly downward. If you will have,

"That a Bird shall not fly."

Cut the upper and lower nerves of his wings, and it will not hurt him. Yet he cannot fly out of your bird cage, or places you keep them in.